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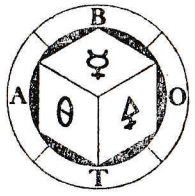
TAROT FUNDAMENTALS

LESSON NO. 44



BUILDERS OF THE ADYTUM

TAROT FUNDAMENTALS

Lesson Forty-four

JUDGEMENT

The Angel of Key 20 is obviously Gabriel, for he carries a trumpet which summons the dead from their coffins. Gabriel is the archangel of the moon. In this connection observe that 2, the number of the Key attributed to the moon, is the root-number of 20. Furthermore, in Key 2, all the water shown in Tarot has its source.

The idea here is that the presiding power in the scene is the power of reflection, the root-power of the Universal Memory. Gabriel means "Might of God", and the suggestion is, therefore, that human personality is raised from the "death" of three-dimensional consciousness by a power descending from above, rather than by its own efforts. The Spirit of Life in us never forgets itself, and when the day of judgement comes we hear the trumpet-call proclaiming our real nature and calling us from the deathlike sleep of belief in mortal existence.

In the composition of our version of this Key, care has been taken to enclose the angel in a geometrical design consisting of two equal circles exactly filling a larger one. The angel's head is in the upper small circle, his body in the lower one. This figure is an ancient symbol for the fourth dimension.

Clouds surround the angel because the true nature of the Self is veiled by appearances, and the substance of these appearances is really the same as the stream of consciousness typified by the robe of the High Priestess. It is the flow of the stream of consciousness which gives rise to our ideas of time, and these ideas partly veil from us the true nature of the One Identity.

Twelve rays of light pierce the clouds. These have a technical Qabalistic meaning, for in Hebrew wisdom, the Divine Name הוא "Hoa" (pronounced Hu), has the numeral value of 12. It is the Hebrew third personal pronoun "He", attributed to Kether, the Crown of Primal Will. The intimation here is that the light piercing the veil of clouds is the light of the True Self, called "He" by Qabalists. Gabriel personifies one aspect of that light.

Descending from the trumpet are seven rays. The trumpet itself is made of gold and in preceding lessons you have learned the occult significance of this metal. As an instrument for amplifying sound vibration, the trumpet refers to the fact that the awakening of the higher consciousness is actually accompanied by certain sounds. These are represented by the seven little rays which correspond to the sound vibrations of the seven interior centers symbolized by the small stars of Key 17.

The icebergs in the background refer to a certain alchemical dictum which says that in order to perform the Great Work we must **fix the volatile**. The volatile is the stream of conscious energy typified as water. Its flow gives rise to the illusions from which our delusions are derived. When we fix it, or make it solid by arresting the flow, we are emancipated from bondage.

Thus Key 12 shows the Hanged Man, or Suspended Mind, in connection with the element of water. The state of Samadhi, or perfect abstraction there pictured, culminates in the Perpetual Intelligence symbolized by Key 20.

The higher consciousness arrests the flow of mental energy. Because it does this by means of abstractions having their basis in mathematics, the arrested flow of consciousness is represented by ice as it is in Keys 0 and 9.

The sea, moreover, is the **end** of a flowing of water. Thus it suggests the same notions of termination and conclusion which we found associated with the word "judgement".

The sea supports three stone coffins intimating that the real support or basis for the appearances of physical form is the vibration of mental energy. The sea is the great sea of the race-consciousness operating at the subconscious level.

This is the actual substance of all things in human environment. There is no difference between the substance of an electron and the substance of a thought. In these days this ancient doctrine of Ageless Wisdom is receiving abundant confirmation from exoteric science.

The coffins are rectangular to suggest the apparent solidity and impenetrability of three-dimensional forms. The human figures stand upright so that their bodies are at right angles to the bottoms of the coffins. This intimates something which is impossible to delineate—the mathematical definition of the Fourth Dimension as that which is at right angles to all three dimensions of space as we perceive them.

The three figures represent self-conscious awareness (the man), subconsciousness (the woman), and their product, the regenerated personality (the child). They correspond also to the Egyptian triad, Osiris the father, Isis the mother, and Horus the child.

To the initiated, their postures hint that each figure represents a Roman letter. The woman, by her extended arms, denotes L. The child lifts his arms so as to make a V. The man, in the traditional posture of Osiris risen, crosses his arms on his breast to form an X. Thus the three persons symbolize L. V. X., the Latin for light.

The man is in an attitude of passive adoration. In four-dimensional consciousness, or the Perpetual Intelligence, the self-conscious mind realizes that it does nothing whatever of itself. It is merely a channel through which the higher life descends to lower levels of manifestation. Its one virtue consists in what is intimated by the name of the mode of consciousness typified

by the Magician, the Intelligence of Transparency. The more transparent self-consciousness becomes, the less interference it offers to the free passage of the One Thing. "Of myself I can do nothing", is the meaning of the man's crossed arms. The X crosses out, or cancels, the idea of personal origination for any action.

The woman actively receives the influx of power from above. Since her posture suggests the letter L, it is related to Lamed and to Key 11, which represents the Faithful Intelligence. Like the woman in Key 11, the woman in Key 8, the woman in Key 6, and the Empress, this woman has yellow hair as does the central figure in Key 17. They are but different aspects of the Empress. Under the guidance of right reason, subconsciousness expresses perfect faith.

Unreasonable faith is impossible, however stoutly men affirm that their creeds and dogmas deserve to be called "faiths". Thus the woman here represents the purification that follows right reasoning—the subconscious response to correct estimates of reality.

The child faces toward the interior of the picture. Thus he represents insight, the turning of the mind away from the false reports of external sensation. His posture corresponds to V, or Vav. He is a symbol of intuition and of the Triumphant and Eternal Intelligence.

The three figures are nude to suggest a state of perfect innocence, a state of freedom from shame, that false notion engendered by our incorrect interpretations of the nature of human life and its functions. Their nudity also suggests perfect intimacy. This, of course, is one of the conditions of the Perpetual Intelligence in which the true relations between the conscious and subconscious minds and their offspring, personality, are clearly understood.
The flesh of the figures is gray to show that they have overcome all the pairs of opposites. Gray is the tint resulting from the blending of any two complementary colors, such as white and black, red and green, and so on.

The Tarot Keys which correspond to the seven interior centers correspond also to the pairs of opposites. We have here an intimation that in the Perpetual Intelligence there is a perfect blending of all the seven pairs of opposites: Life and Death (Key l); Peace and Strife (Key 2); Wisdom and Folly (Key 3); Wealth and Poverty (Key 10); Grace and Sin (Key 16); Fertility and Sterility (Key 19), and Dominion and Slavery (Key 21). Thus the gray flesh of the figures shows that the forces of the centers have been perfectly coordinated, even as the seven rays issuing from the trumpet intimate the same thing.

The banner on the trumpet is a square measuring 5 x 5 units. Thus it is really a magic square of twenty-five cells, or the magic square of Mars. It refers, therefore, to the activity represented by Key 16, and also to that which is at work in what is symbolized by Keys 4, 13 and 15. Fire, the quality of Mars, predominates in Key 20.

Since the banner is square and bears an equal-armed cross, both the banner and the cross are symbols for the number 4. The same number is indicated by the four figures in the picture.

Besides this, there are four principal elements in the scene: the icebergs, the sea, the group of human figures, and the angel Gabriel.

For Tarot students, 20 represents Key 4, the Emperor, multiplied by Key 5, the Hierophant. The Emperor is also the Tarot symbol of the sovereign reason which leads to decision, or right judgement.

Again, the banner corresponds to the number of the Key, for it is a square bounded by lines of five units. Thus the perimeter of the banner is twenty units. We may think of the Perpetual Intelligence as being the product of the inter-action of Reason (Key 4) and Intuition (Key 5). We must reason rightly before we receive the inner teaching of intuition. Lazy minds do not hear the angel's trumpet-call nor receive instruction from the Voice of the Hierophant.

In the Cube of Space, the line corresponding to the letter Shin is the coordinate line joining the north face to the south. This line moves from the center as do all three coordinates. The reason for this is that the cube is brought into manifestation from the central point.

The first coordinate is the line of the Mother letter Aleph (א). This line extends upward from the center to the face Above, corresponding to the letter Beth (ב), and downward to the face Below, corresponding to the letter Gimel (ג).

The second coordinate is the line of the Mother letter Mem (מ), extending eastward from the center to the face East, corresponding to the letter Daleth (ד), and westward from the center to the face West, corresponding to the letter Kaph (כ).

The first coordinate, because it corresponds to Aleph and the Fool, is that of the Life-Breath. The mode of consciousness it represents is spiritual consciousness which we usually term "superconsciousness".

Remember, the terms "above" and "within" are interchangeable in occultism. Our habits of thought are vestiges of ancestral thinking when "heaven" was identified with the sky which appears to be above the surface of the earth. Masters of life know that the true location of heaven is not **up** but **in**. "The kingdom of heaven is within you."

Superconsciousness, therefore, is **interior** consciousness. Thus in Key 18, the Path of Return appears to ascend, but really it leads **within** as does the path in Key 14. Similarly, in Key 20, the child faces into the picture as do the listening ministers in Key 5.

We now see that each of the cube coordinates is a symbol for an aspect of superconsciousness, or **awareness of the within**. In Key 12, this awareness is shown as a reversal of the mental attitude of the average man who is concerned almost wholly with outward appearances and his mental and emotional reactions to them. Key 12, through the letter Mem (מ), thus connects the eastern face of the cube, attributed to Venus, fabled to have been born from the foam of

the sea, to the western face, attributed to Jupiter, the sky-father, ruler of rains and lord of the thunderbolt.

The third coordinate is associated with the element of fire and links together the northern face of the cube, attributed to the fiery planet Mars, and the southern face, attributed to the sun, source of all manifestations of fire on earth.

The first coordinate, that of Aleph, is associated with **life**. The second is assigned to Mem and to **substance**, which is symbolized universally by water. The third is that which has to do principally with **activity**, symbolized by Hermetic philosophers as fire.

Thus Key 0 is mainly concerned with superconscious awareness of life, Key 12 with the superconscious awareness of substance, and Key 20 with superconscious awareness of the true nature of activity. If you develop these hints, you will find out for yourself many aspects of truth which will be all the more valuable to you because they will be your own discoveries.

Note also that since, in each of these coordinate lines, the direction of movement is double, (away from the center in two opposite directions) it is impossible to follow any one of them from the surface back to the center.

How, then, shall one get to that center? By following one or another of the four interior diagonals. These are shown in Figure 4 of the diagrams accompanying Lesson 18, and you can work them out without any difficulty if you attend closely to what follows.

These four interior diagonals correspond to four of the five final forms of certain letters in the Hebrew alphabet. When the letters Kaph, Mem, Nun, Peh or Tzaddi come at the end of a Hebrew word, they are always written in a special way for which the Hebrew alphabet has five distinct characters. These are known as the five **finals**.

The four diagonals extend upward from the bottom of the cube and they all pass through the inner center. The path of final Kaph (ך) begins at the South-east lower corner and runs diagonally upward through the center to the north-west upper corner. There it connects the lower end of the south-east line to the upper end of the north-west line. The path of final Nun (ן) begins at the north-east lower corner and runs up through the center to the southwest upper corner. There it connects the lower end of the north-east line to the upper end of the south-west line. The path of final Peh (ף) is the diagonal connecting the lower end of the south-west line to the top of the north-east line. The path of final Tzaddi (ץ) joins the lower end of the north-west line to the upper end of the south-east line. Such are the paths of the four diagonals.

The place of final Mem (ם) is at the center of the cube, the point of perfect equilibrium and the point of control. There, final Mem is combined with the letter Tav (ת) to form the Hebrew word ם‍ת, "toom", signifying perfection and completeness.

From this it will be evident that it is by means of the psychological and other activities represented by Keys 10, 13, 16 and 17 that we may take the steps which lead consciousness inward to the center. Because the four diagonals all move upward toward the center from points represented by the four corners of the lower surface, which surface is symbolized in Tarot by Key 2, it is evident also that the life-force of a person undergoing occult training moves along these paths as a result of responses originating at the subconscious level. The upward movement along the diagonals is a consequence of, and response to, a prior downward movement, originating at the conscious level represented by the cube's upper face.

For example, the shortest way to get to the beginning of the diagonal corresponding to final Kaph is to descend through the line North-East, corresponding to Key 4. From this point one follows the line East-Below, corresponding to Key 7, and then upward through the diagonal corresponding to final Kaph and to Key 10.

The shortest way to reach the beginning of the diagonal corresponding to final Nun is simply to descend the line corresponding to Key 4 and the letter Heh.

The shortest way to reach the beginning of the diagonal corresponding to final Peh is to descend the line North-East, thence to go westward through the line North-Below, and thence southward through the line West-Below.

The shortest way to reach the beginning of the diagonal corresponding to final Tzaddi is to descend the line North-East and go westward to the end of the line North-Below, which is also the beginning of the line attributed to final Tzaddi.

Note that the first of these diagonals is that of final Kaph, hence it cannot be traversed until the western face of the cube, corresponding to Kaph, has been bounded. That is, none of the interior diagonals may be entered until one has passed through the line West-Below, corresponding to Key 15. Understand of course, that this is purely diagrammatic. What is meant is that one is not ready for the journey upward toward the center until one has faced the definite problem which happens to be one's own Dweller on the Threshold.

Having arrived at the center by way of any one of the four interior diagonals, one may then pass in any of ten different ways to the exterior. Four lines lead to the upper corners through the diagonals, and six lines lead to the faces through the paths of the Mother letters. Thus we learn that Keys 0, 12, 20, 10, 13, 16 and 17 represent the ways leading from the center to the external faces and corners.

All this is probably difficult at first reading, but we include it at this point because nothing in the whole system of Tarot symbolism, with the possible exception of the Tree of Life, is of greater value. Thus we advise you emphatically to follow all these descriptions of the cube symbolism and directions with the diagrams and with the Tarot Keys which correspond to the various lines and faces of the cube.

We approach the end of this series of lessons. Now is the time to bring your occult diary up to date. Go back through the course and make sure you are actually carrying out the instruction. Pay special attention to the supplementary text at the end of the lessons bearing even numbers.

The cumulative effect of the comparatively simple tasks which have been set for you is most valuable. Do not be deceived by the seeming simplicity of some of this work. Nature operates by simple means and the Great Work is an imitation of her ways and processes.

YOU MANIPULATE LIGHT

While every Tarot Key tells a definite, precise story about some aspect of the real nature of man and Universal Spirit, and their interlocking relationships, we deem this twentieth Key to be of special importance. Especially in our age, which is evidently one of those times of crisis when evolution for thousands on thousands of human personalities, instead of for only a few in every generation, becomes possible.

An evolution, remember, different from preceding stages of unfoldment in that it is consciously brought about by man's intention and choice. Different, also, in that while it does have its physiological side, it is chiefly an entry into a new field of consciousness—a tremendous widening of man's mental range.

Thus Key 20 suggests the union of the spark of divinity inherent in man with the **totality** of the Divine Being. This is a direct consequence of conscious attunement of the personal will to the **intellectually recognized** Divine Will. In one sense, of course, the union of every human personality with the universal Divine Will has been always. We do not **achieve** union. We become aware of it and, as the angel in Key 20 intimates, when the awareness comes, what has hitherto seemed to us to be personal effort is recognized as the working upon us, and in us, of the Life-power itself. "Personal will" is then seen to be no separate thing, but merely the focussing of the Cosmic Will and all its powers in the time-space field occupied by a single human organism.

Will-power is light-power and light-power is the highest meaning of the ancient symbol of FIRE, correlated by Qabalists with the letter Shin. Shin means "tooth", and even our physical teeth begin the process by which fire is released from food into our blood. To devour anything is to masticate it, and the Old and New Testaments, as well as the vision of Arjuna in The Bhagavad-Gita, give us a picture of the Life-power as a devouring fire, swallowing up and assimilating form, and form's fundamental condition, the illusion of **limited** TIME-SPACE.

When, as a rational process, a human being deliberately **chooses** to put aside the illusive "personal will", and to live in thought, word and deed as "an unprofitable servant" of the true Primal Will, he really begins to live. This is truly a judgement, and the student who arrives at

this realization comes to judgement on the last day of the old heaven and the old earth. Hence-forward he will have a different time-conception and a different space-conception. He will know what the anonymous author of the Epistle ascribed to St. Peter had in mind when he wrote: "Do not overlook this one fact, dear friends, that with the Lord one day is like a thousand years and a thousand years are like one day." (2 Peter 3:8.) They who twist texts to suit their notions of prophecy have made ill use of this statement. It occurs in context directly related to the occult meaning of Key 7, as you will discover when you look it up.

Here is a fact which must not be overlooked. It is a **psychological** fact well understood by all whose inner consciousness is with the Lord; that is, perfectly attuned to the reality designated by the word יהוה, Jehovah. Their time is not the time of ordinary **homo sapiens**. Their space is another dimension. Because of this, they exercise powers actively which remain latent and unexpressed by men and women whose consciousness is not "with the Lord".

In this connection the Greek word "para" has the definite meaning of association or combination. He who is "with the Lord" is what Eliphas Levi calls "the depositary of the power of God", and one consequence of this is his ability to perform works of power regarded by the multitude as being miracles.

They who seek the unfoldment of powers for selfish purposes never unlock the more potent forces. Up to a point it is possible to release powers latent in subconsciousness— powers which are, so to say, left-overs from earlier stages of evolution. Powers that are truly wild beasts, extremely dangerous to man even though he may hold them in subjection, as does an animal trainer, by the exercise of his superior human intelligence and volition.

All systems of so-called occult training which aim at awakening such powers without working **first** to aid the student's self-conscious evolution into something beyond mere **homo sapiens**, lead to dangerous regressions. The more so because the powers are really there, and do produce remarkable results. They may, indeed, be used for more or less beneficent purposes, such as healing and the like.

Yet the fatal defect in all such regressive systems of practice is that many of the powers so brought into action are just as certainly stronger than ordinary human beings as are tigers, or elephants, or giant saurians. Sooner or later they are likely to turn upon their trainers; and besides time and energy spent on awakening them, is time and energy diverted from man's real business.

He who devotes to bringing about what is pictured in Key 20 even a quarter of the time, attention and persistence required to gain precarious "mastery" over these subhuman powers, will gain also a perfect and genuine skill in directing **those very powers**, because he will be able to eliminate their dangerous qualities. This is what is meant by the saying that the lion and the lamb shall lie down together and a little child shall lead them. The same little child is the central figure of Key 20.

Getting rid of the delusions rooted in the ordinary human being's space-time concepts rids us also of all reliance on things or circumstances. Money in the bank may be swept away. The "soundest" stocks may turn out to be worthless paper. Even so-called "real" estate often has none of the substantiality its name suggests. Things always fail when you make them the foundation of your life. Things are ephemeral. They continually pass away. Change is their established order.

There is only one constant, unchanging Reality, and that is Pure **Spirit**. It was in the beginning, is now—concealed by myriad forms, both visible and as yet unknown to us--and ever shall be the only Sure Foundation on which we may with utter confidence rest our lives from day to day.

Belief in things, and in the efficacy of arrangement of things, has created the chaos of our present "civilization". Belief in things leads to cut-throat competition, to unrest, to misery, disease and failure. He who wakens to the realization of what is pictured by Key 20 does not have to overcome belief in things by main force. Denuded of all sense of personal possession, mentally naked as a babe, he is as the gods—"clothed with the sky", as Hindus say, and able to exercise all the "sky-powers", or celestial forces.

Yet, though this awakening brings to every person who experiences it the last of earthly days, the end of the "old man", and complete liberation from the old time and space ideas, it is not the very last stage of unfoldment. One further, greater realization follows it, and that we shall consider with Key 21.

In the meantime, try to realize reasonably and coolly the truth of the fact that your destiny is to go beyond Homo sapiens. You **can** think this through, if you do but address yourself determinedly to it. You can dedicate yourself wholly and without the slightest reservation to this, your inevitable destiny. Formal and ritualized dedicatory practices are not required. Use your own ingenuity, and you shall become in truth "a child of earth, risen from the grave of error."